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him who executes the wholesome sentence of the law? What title of honor dignifies his office? What ascriptions of patriotism greet the completion of his task? Champion of his country! protector of the fair!—who applies to him names like these?

Whatever, then, war may be, let us not look to judicial proceedings under the civil law, for its counterpart. Let us seek its image elsewhere. It is a mode of redressing wrongs such as finds no parallel *within* any nation which acknowledges the supremacy of law. Within any? Our ears and eyes have of late been daily saluted with reports of law giving place to violence, malice, and bloodshed, till, in one nation, such a practice does prevail. In AMERICA, life and property are beginning to be held by a tenure precarious as the whim of an inflammable and capricious mob. In the polluted cellar, or the desecrated hall, the absent is pronounced guilty by a COMMITTEE, unheard, and without defence. The instruments of execution are put into the hands of the rabble, and, as if to mock at all right, the victim is told, on his way to the gibbet, that “this committee have not TIME to wait on any person for evidence”!!!

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### ARTICLE III.

#### ADDRESSES AT THE NINETEENTH ANNIVERSARY OF THE BRITISH PEACE SOCIETY.

WE should not occupy our pages with the addresses made at the Anniversary of the [British] Society for the Promotion of Permanent and Universal Peace, were the same course pursued by our religious and other journals in regard to Peace Societies as in regard to other benevolent associations. We have noticed reports of the anniversaries of other societies, held

in London at the same time as that of the Peace Society, but, although we have looked repeatedly, never a word could we find about that Society. We know not for what reason an association so universal in its object, should be doomed to such exclusion. Perhaps it is accident, though it seems a little singular that every year, and in so great a number of journals, the chances should be thus adverse. Perhaps our reading of the papers has not been extensive enough to find the reports, or, perhaps, we have overlooked them. Perhaps the cause of peace is regarded as not sufficiently religious, by the religious journals, and as not sufficiently patriotic, by the political journals. Perhaps it is regarded as chimerical, or, if not chimerical, as not yet having helped itself long enough to require the help of others. It may be, that it has not yet reached that point of success when it shall be thought expedient to manifest sympathy, and to "cumber it with aid." Whatever may be the cause, if, indeed, what we assume be fact, we do not mean to complain. Journals have a right, so far as comports with their duty, to do as they please. For ourselves, we have thought it incumbent on us to supply the supposed deficiency. We shall therefore present to our readers several addresses, made on the anniversary occasion alluded to, believing that to them they will be as original as any thing which should be written expressly for our pages; and more interesting, since they have more of the freshness of life and action than any mere speculations of the closet could have.

The anniversary of a national society for the promotion of permanent and universal peace, is indeed an interesting occasion—individuals of the same nation meeting together to extend their views beyond the boundaries of their native land, embracing within their benevolent regards all who partake of the same common nature with themselves, are children of the same common Father, and redeemed by the blood of the same Saviour. Other benevolent associations, it is true, assemble for the same object; for, such is the genius of the Christian religion, they cannot, without becoming pagan institutions, do otherwise. Immediately on the introduction of the Christian

religion, the wall of partition was broken down, God was declared to be no respecter of persons, and they who had been educated in all the rigor of Jewish exclusion, are found, imbued with new desires and influenced by new principles of action, obeying their Master's injunction, "Go teach *all* nations." The terms *peace* and *Prince of Peace*, with all the figurative descriptions of the prophets who speak of universal peace, must not, as seems to be sometimes the case, be taken in a limited sense. They express not merely *international* peace—a freedom from *war*, but the full perfection of the Gospel dispensation—the complete fulfilment of the two commandments on which hang all the law and the prophets. "Thou shalt love the Lord thy God with all thine heart; and the second, which is like unto it, thou shalt love thy neighbor as thyself." "When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den,"—when this vision shall be realized, there will be something more than a mere cessation of *national* warfare. Love, "the fulfilling of the law," will reign triumphant over every fierce passion and evil desire of man, and there *will be nothing* to hurt or destroy. The ensign of the people to which the gentiles shall seek, when it shall be elevated on high, and all people shall behold it, will be not merely the ensign of international peace, but of a glorious rest in universal love.

Peace Societies have by no means a right to appropriate the words peace, and the imagery of peace, employed in the Bible, to themselves. But they have an undoubted right to come in for a very full share. They have chosen for their labors one great department of the whole; a department whose importance is sufficiently indicated by the terms and imagery which it employs as appropriately its own, being

borrowed as the most expressive which could be used, to denote the perfect reign of Christianity.

When there shall be a National Peace Society in each of the kingdoms of Europe, in Russia, Austria, Germany, Prussia, Spain, as well as in England, France, and Switzerland,—when such societies shall be established in the southern nations of the American continent, as well as in the United States,—not to extend the supposition farther, and embrace Asia, Africa, and the islands of the sea,—when all these National Societies shall hold their anniversaries, where they shall be represented, and shall labor together in elevating the standard of international peace, its white banner will truly begin to rise, and to float over the nations, an object of beauty and of joy.

The fact that there was present at the Anniversary of the British Peace Society, a representative from a Peace Society in America; and another American, not commissioned, indeed, by a Peace Society, but who held, as he said, a commission under the broad seal of heaven, was an incident of interest, as tending to strengthen the bonds of union between England and America.

We have received a copy of the (London) Patriot, from which we take the principal addresses, as there reported, with some slight abridgments.

“The Anniversary Meeting was holden Tuesday evening, May 19th, 1835, and very numerous and respectably attended. The Rev. Dr. PYE SMITH in the Chair.

THE REV. JOHN JEFFERSON said, Mr. Chairman, my Christian friends, I rise for the simple purpose of moving “That the Report be adopted, and printed under the direction of the Committee.” I am sure, Sir, I express your sentiments, and I am equally sure that I express the sentiments of this enlightened and numerous assembly, when I say that the Report to which we have listened is one of deep interest and great encouragement. It is extremely gratifying to find that, as one year after another passes away, the principles of the Peace Society, as well as of other similar institutions laboring to promote the same great objects upon earth, are gaining deeper hold on the minds of the public, and that beneficial results are manifestly arising from

the dissemination of those principles. I regret, Sir, that you did not, and I think this whole assembly will regret, that you did not, feel yourself at liberty in your opening remarks to pursue the train of thought on which you had entered, elucidating the great principle upon which this society is based. I am sure we should have listened with interest and profit to what, on that point, you would have been able to address to us.

It is gratifying to find, as it is suggested by the Report, that already poetry is disposed to sing of peace, and that philosophy is learning the wisdom of the principle of peace; and that statesmen are in some measure inclined to adopt the policy of peace; and that commercial enterprise is at last learning to see its interest in a regard to the principles of peace. But, Sir, I am of the conviction, while I rejoice that the principles of this Society are taking hold of inferior motives, that only as founded upon the great principle of Christianity itself, will it ever gain that deep hold of the mind which it is necessary it should gain ere all the nations of the earth "learn war no more." (Hear, hear.) If, Sir, poetry had been forward to sing of peace, we should suppose that poets, such as have lived, would long ago have caught this inspiring theme. Philosophers, too, have existed as wise as any that will again rise on the face of the earth; and yet they had not learnt the wisdom of peace. Statesmen might have seen enough in the history of nations to have adopted the policy of peace; but we know they have not done so to any greater extent than that policy has been forced upon them; and if commerce now learn only to see her interest in the principles of peace, we rejoice; but we would elevate peace on the high principles of Christianity, and raise the character of British commerce to an eminence upon which it has never yet stood. The views adopted by this Society, and which we rejoice to find progressing, both on the Continent of Europe, and across the Atlantic, are indeed wrought with the whole system of Christianity; but I am a little disposed to differ from the statement of the respected Treasurer, that they soon produce conviction on the minds of men. I am prepared to admit that they only need to be duly considered, in order to produce a lasting conviction in the minds of all thinking and intelligent persons. (Hear.) The character of our holy religion, as it is portrayed in the pages of inspired truth, is, that the "kingdom of God is righteousness, and peace, and joy in the Holy Ghost;" the great design of the whole Gospel institution is this—"Glory to God in the highest, and on earth peace, good will toward men;" "the fruit of righteousness is peace, and the effect of righteousness is quietness and assurance for ever." It is only, I conceive, Sir, as founded on these simple principles of Christianity that the system can be fully understood, or take hold of the consciences of men, and the Peace Society take that rank among the great institutions of the day which it so justly demands,

and have that influence which I think it is destined, ere long, to exert over the face of the whole earth.

It appears, however, Sir, from the Report which we have just heard read, that something is wanting still, about this Society, in order to give it additional prominence before the public; I hardly know what it is. I had no speech prepared when I came here, and I was thinking as I walked hither, what it was that was wanting in this Society to give it the standing which it ought to maintain in the land, and in the estimation of the people. Is it more of the spirit of movement, Sir, such as characterizes some of our public institutions? I confess that I am inclined to think that this may approximate to the truth. I am a little inclined to question whether we should not step a little beyond the silent and unobtrusive mode of operation which hitherto, in this matter, has been adopted. I am delighted, Sir, to find by this Report, that one agent at least has been very extensively employed in delivering lectures on the subject in various towns in the country. I am not aware whether any such system has been adopted in the metropolis: if it has not, I cannot but entertain the idea that it might be adopted with great advantage; if it has, I might still say, there is room for its extension and increase. There cannot, surely, Sir, be wanting men who have leisure, and talent, and zeal enough in this cause, to consecrate themselves to this object. There cannot, surely, Sir, be wanting, in this metropolis and its vicinity, men who would cheerfully undertake to commend its principles, in a course of public lectures. I cannot but think, if some such measure as this were adopted, we should make a more deep impression on the public mind than we have hitherto made. This Society might, by such means, be raised to a position far higher than that in which it has heretofore stood. We well know, Sir, how much force there is in public opinion. What changes, even in the policy and government of nations, have been effected by the force of public opinion within the last few years! What but public opinion, openly, candidly, patiently, perseveringly, meekly, but firmly expressed, effected the abolition of negro slavery? (Hear, hear.) What but public opinion has carried through the British Senate some measures abolishing a number of unnecessary, and I will say profane oaths, which disgraced for years our statute-books, and tended to lower the standard of British morality? What but the force of public opinion, Sir, is at this time working a most beneficial and important change in the character of our prison discipline? (Hear, hear.) What but the force of public opinion has compelled the Government of this land to alter the sections of our penal code so far as to abolish the sentence of death for many of the minor crimes to which it was annexed? And I would ask, is it less probable that when public opinion is gained on the side of the principle of permanent and universal peace, that this principle also will powerfully work

its way until a man would be ashamed to hold up his head in civilized or at least Christian society, to advocate the principle of destructive war? I am a little inclined to think too, Sir, that the funds of this Society might be more successfully appropriated—if the members who take a much more prominent lead in its affairs, will excuse me for saying so—if some small tracts, embodying the principles of the society, were more extensively circulated. I am not ignorant of the fact, that the Society has put out seven or eight different tracts, of four pages only. Those tracts, so far as they have come under my own eye (I may not have seen the whole), dwell particularly on the horrors of war, detailing distressing facts, and touching incidentally only the great principle we advocate. The larger tracts of the Society, I apprehend, are generally too long to be read through, and therefore it is a question whether the principles of the Society could not be more advantageously published in smaller pamphlets, so as more readily to fix the attention, and gain the patient hearing, of those into whose hands they might come. Sir, I have great pleasure in proposing the adoption of the Report.

We fully accord in the views of this speaker, that the general principles of Peace Societies, if *duly considered*, would soon produce a lasting conviction of their truth in the minds of men. We also believe that motives drawn from the Christian religion will have the greatest influence in producing the spirit of peace. That the Peace Societies in this country, whatever may be the fact in Great Britain, need something\* to bring their objects more before the public mind—"more of the spirit of movement," cannot be doubted. If a state of mere rest be peace, they are too peaceable.

The Rev. Mr. HARRY (of Broad-street) said, Nothing but my powerful and increasing interest in this Society should have induced me to venture to be present this evening, subject as I have been to considerable indisposition to-day; and I must throw myself upon the kindness of the Christian friends who are now assembled.

It gives me great and sincere pleasure to second the Resolution which has already been proposed, and so ably submitted to your attention. I think nothing but the want of serious thought can possibly keep any rational being, especially those who believe in the principles of inspiration, aloof from this Society. Both the Scriptures of the Old, and the Scriptures of the

\* What can be better for this purpose than lectures, explaining the principles of Peace Societies, and petitions to the government to bring to the notice of foreign nations the subject of some rational mode for adjusting international differences?



New Testament, agree in the principle of universal and permanent peace. I know it is very often said that war appears to have been sanctioned by Divine authority under the Old Testament. We cannot for one moment question this ; but, then, the command of Him, who is the Author of life, and who alone has a right to take away life, was very clearly given on such occasions, and it is the same with Him in whom we live, and move, and have our being, whether he removes his creatures, who are dependent solely on his power, by one mode or by another, from this state of existence to that world which is to come. It is frequently said, again, that if the principles of the Peace Society are those of the New Testament, the diffusion and reception of the doctrines of Christianity are themselves sufficient to lead men to believe them. Who can doubt it? It is certainly evident that it would be so, if men came fully to deliberate upon the matter ; but such is the power of prejudice and habit on the minds of men, that they neglect to examine these principles. We advocate Societies of this nature, Sir, not for the purpose of agitation, for that is inconsistent with the spirit of the Society, but for the purpose of circulating scriptural knowledge. Now, that the Scriptures really do favor the views of this Society, I think no one will be inclined to question, who believes in the universal spread of truth ; and I think no one can doubt that peace will be the happy result, when the world shall have received the principles of Christianity. The Hebrew poets sung this thousands of years before the coming of the Messiah, the Prince of Peace. They proclaimed him as the Prince of Peace, and they proclaimed the influence of his genial reign upon the world ; men beating their spears into pruning hooks and their swords into plough-shares. They lead us to contemplate all the nations of the earth as quietly reposing under the influence of his reign, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim ;" and when they shall neither hurt nor destroy on God's holy mountain, and when they shall learn war no more. That the influence of Divine truth upon the minds of men will lead them to this, is clear. Allusion has been made, Sir, in the Report, to the anthem of the angels. It was significant of the character and of the dispensation of him whose birth they announced. They sang, "Glory to God in the highest, and on earth peace, good will toward men !" clearly showing that this was Heaven's will, as regarded our world ; and I have often thought of the language of the Apostle, in speaking of the Divine Being, under this dispensation :—"The God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep." Under this dispensation, in an especial manner, he is regarded as "the God of Peace," and exhibits, by the one great incident of his love to a dying world, his mind, as it regards the habits and feelings of it, for he has so loved the world, that he has given his only begotten Son ; con-

sequently they should imitate him who has manifested this love. It is very refreshing to the mind to contemplate the principles of this Society as rapidly gaining ground in the world. We were all delighted, I am sure, while we listened to the Report, to find that in the Trans-Atlantic world the Society makes great progress. Let but America and England embrace its views, and they will, by their influence, bring the whole world under its control. The nations on the Continent are also receiving its principles. Some years ago nothing was more distant from the views and habits of the world, than to receive the principles of universal and permanent peace; but the condition of the world is now altered, and they are gaining ground.

I have sometimes thought it would be very desirable to change somewhat the aspect of Britannia, as she is represented on the current coin of our country. There is something proud in her appearance, as she leans on her shield, and grasps her trident as empress of the ocean, having conquered the world. Now, I should like to see her leaning on the emblem of Love; holding the olive-branch of peace in her hand, thus indicating her spirit towards the world, and inviting the nations of the earth to come and share in the peaceful principles which she herself is determined to adopt. (Cheers.)

Sir, I wish that Christian ministers did more generally take up this matter, and I confess it is difficult for me to understand how it is that Christian ministers take not a more active and prominent part in the interests of this Society. (Hear, hear.) Far be it from me to cast any thing like censure upon the conduct or the feelings of our brethren. I am satisfied that many of them are becoming more and more attached to its principles; but I regret that so few of them are present at this meeting. They have, it is true, attended many and important meetings during the week that has passed; but it is the conviction of my own mind that we have attended no meeting more important than this. (Hear, hear.) It breathes so much of the spirit of the Gospel. The principles of this Society, if only advocated, would soon become pioneers to every thing that is good, every thing that is philanthropic, every thing that is excellent. We can easily conceive all this. A world reposing under its influence—a world, whose inhabitants act upon the principle of not resenting injuries, but of loving their enemies, would give free access to the Word of Truth, so that we should, with the Apostle, thank God who had given to us effectual doors of utterance.

The CHAIRMAN then put the Resolution to the meeting, which was carried unanimously.

The Rev. Dr. HUMPHREY, President of Amherst College, in the United States of America, then presented himself, and was received with cheers.—Sir, a Resolution has been put into my hands,

since I entered this house, which I shall now read, and most cordially recommend to the acceptance of this meeting.

“That while a conviction of the unreasonable, inhuman, and universally injurious character of war appears to be growing among all classes of society, and in the larger part of civilized nations, the Christian is peculiarly called upon, by his love to Christ and to the Gospel, to exert all his energies for opposing that murderous and anti-Christian custom, and for disseminating those principles of the Christian religion which bear the most powerfully upon the subject, by inculcating love to enemies, forgiveness of injuries, and meekness and forbearance in all his conduct; by so doing, he would more effectually promote the glory of God, and remove one of the most formidable impediments to the conversion of the Jews, the heathen, and the infidel.”

Mr. Chairman, I have no commission from a Peace Society, in the land of my nativity, to present to this meeting; but as a minister of the Lord Jesus Christ, I hold a commission under the broad seal of heaven, to advocate the principles of peace, which are the elementary principles of the Gospel; to inculcate them and to recommend them wherever and whenever I may have an opportunity. (Hear, hear.) It is with the greatest satisfaction that I rise, on this occasion, to advocate the sentiments contained in the Resolution which I have now read, because they seem to me to be in full accordance with the principles of the Gospel of our Lord Jesus Christ. I rejoice, Sir, in the existence of this Society; and though I should infer that our brethren and friends who established it, and who have sustained it hitherto, have not met with all that encouragement which certainly the importance of the object demands, still I should infer that upon the whole, you have reason to thank God and take courage. “Who hath despised the day of small things?” Since I have been sitting here, Mr. Chairman, several examples have occurred to me in which from small beginnings great and glorious results have proceeded. I look back to the day when the whole church was met together; not in a large, spacious building like that which is filled by the friends of Peace this evening; but when the brethren were in an upper room for fear of the Jews. What was the prospect at that time of the Gospel being spread over the whole Roman Empire within a few years? What glorious results followed those small beginnings, under the blessing of God, who worketh all things according to his pleasure. (Hear, hear.) So of the Reformation in the sixteenth century. Who would have conceived, when Luther began to preach in Germany, and the first rays of light gilded the tops of the mountains; who would have supposed that the bright sun of righteousness and glory would so soon have shone upon so many lands? Other examples I might mention for the encouragement of this Society. Think of that day, that dark and stormy day, in the midst of winter, and

upon a black and desolate coast, when the pilgrims landed from the "May-Flower," only about two centuries ago, upon Plymouth rock: and there they were, with the dark billows of the Atlantic rolling behind them, and before them a boundless wilderness, and the savages with their tomahawks, ready to destroy them. Who would have thought, Sir, that within two centuries there would have been 15,000,000 of people in the land, and enjoying all the blessings of civil and religious liberty? (Hear, hear.) Think again of the wonderful origin and progress of your Sunday-schools in England. Who would have thought that they would not only have made such progress here, but that they would have so soon crossed the ocean, and numbered a million of scholars there? (Hear, hear.) The Prison Discipline Society has been alluded to. When the first movement was made by our friends, who chiefly fill this house, who would have thought of what our eyes were to see, and our ears were to hear? How improbable that a spark blown across the Atlantic would have so quickly kindled up into a flame, as it has there, and that the condition of the American prisons would have been so wonderfully improved? I might mention the Temperance Reformation—how small and discouraging the beginning! but what reason to rejoice and bless God have we for what has been done! And now, in regard to your excellent Society, will you permit me to say, that there are many indications in the condition of the world, and in the providence of God, to gladden the hearts of all the friends of peace, and to encourage the expectation, that the time is not very distant, when "swords shall be beat into plough-shares, and spears into pruning-hooks."

I will just glance, Sir, at a few of these wonderful indications—the wonderful extension and increase of international relations and interests; the mingling and intermingling of commercial interests, especially by the more powerful and enlightened nations of the earth, are peculiarly auspicious. Why, Sir, men cannot afford to go to war as they used to do. (Hear, hear.) This country, and the United States, for example, cannot possibly afford it. All our interests are against it. When landed at Liverpool, a few days ago, it was stated that 17,000 bags of cotton are sold there upon an average every week in the year, and brought chiefly from the United States. Well, Sir, we cannot afford to lose that market for those 17,000 bags of cotton every week. (Hear, hear.) And then, a still greater amount is returned in goods from Manchester, and your other great manufacturing towns, and you cannot afford to lose so lucrative a market. This, Sir, is a single illustration of the principle, and it extends further. We cannot afford to go to war with France, and I pray God we never may, (hear, hear,) and France cannot afford to go to war with us; and, as commercial relations extend, it will be more and more difficult for nations to devour one another, as they

have done. Again, Sir, this commercial intercourse brings men of influence, and intelligence, and piety, from different parts of the earth, together. We cross the Atlantic and come to this land, and you cross the ocean, and go to America; and thus we become acquainted with each other, and we feel very different towards each other after we have formed this acquaintance from what we did before. We cannot make up our minds to engage in war with a nation where we have so many esteemed and valued friends. That there is a rapid and growing influence of this kind I am well persuaded.—Then, again, there is the benign influence of science and literature. The books that are sent to us, and the books that are sent hither, and from land to land, all tend to bring nations nearer together in their interests and feelings, and thus to discourage war. Need I speak of Bible Societies sending out millions of copies of the Holy Scriptures every year? What are they but messengers of peace and love? We have been told in the Report just read, of “peace on earth, and good will toward men.” Every step of those who are engaged in spreading the Bible, is a step towards the prevalence of universal peace. The same may be said of all our missionary institutions, of whatever Christian denomination; they are all based upon the same principles of love and good will to man; and just as fast and as far as those principles extend, will the foundations of universal peace be strengthened. In connexion with this, we must never overlook the promises of God. I am afraid we have been very criminal here. (Hear, hear.) The promise of God is that the time shall come when “nation shall not lift up sword against nation, neither shall they learn war any more.” Why, what do we want more, Sir? (Hear, hear.) Is there a man here, or can a man be found in the world, who believes the Bible, and does not at the same time believe that the principles of your Society will ultimately prevail, and become triumphant? It is impossible to doubt it. These things certainly will come to pass. And how long shall we have to wait? I hope the time will come sooner than our esteemed friend and father who addressed us just now has dared to expect. I do not see why, if Christians would pray in faith, and act according to their principles, and rely upon the promises of God—I do not see why this great and glorious consummation might not be speedily hastened on. (Hear, hear.) It is put off, Sir, I believe, in consequence of our unbelief: it is because we do not trust in the promises of God, and act accordingly. We act very much, I am afraid, as many did thirty or forty years ago. When very excellent members of the church prayed for the spread of the Gospel among the heathen, they seemed to have learnt to pray by rote, that the Gospel might be spread over the whole earth. They kept praying from year to year, but never thought it was necessary to do any thing. They expected that somehow or other, this promise

would be fulfilled without effort ; but when men began to act, you all know what the result was. Just so in regard to peace. When men begin to give, and act,—and act upon the faith and confidence of Christians, that God will fulfil his promises ; we may expect to see the glorious things spoken of Zion—the City of our God, take place. (Hear, hear.) I will detain you but a few moments longer. I have been recently very deeply impressed with this thought, that Christians have never come up to the measure and extent of their privileges in the exercise of faith in general, against the prevalence of war. They have indulged principles, and have acted upon them in co-operation with the world, which are unchristian, and contrary to the spirit of the Gospel. Now, Sir, there are, according to estimates which may be relied upon, in Great Britain alone, at least a million of people who profess religion. Well, I would ask, whether all these are not pledged by their profession of the Lord Jesus Christ, to the principles of peace ?—(Hear, hear)—to cultivate and encourage every measure, every principle of peace ; and to assist in carrying forward every measure that can by possibility insure the blessings that are contemplated by this society ? In the United States there are a million and a half of professors of religion. The question I have at present for your consideration is this—Suppose the million of Christians in Great Britain, and perhaps there are more, and the million and a half in America, were to make up their minds, and were to say, “ We will have no more war between these nations while the world stands, if we can help it.—We will pray night and day against it, and when there are any indications of it, and there is a war spirit arising, we will throw all our influence against it—we will never consent to move a step, we will do nothing to favor the horrid thought that we are ever again to bathe our swords in brothers’ blood, but that we are ready solemnly, and as Christians, to testify before Heaven and earth, that it is murder. (Hear, hear.) I ask, Sir, if Christians were to take this course, would there ever be war again between Great Britain and America ? It is impossible. Yours is a popular Government, and ours is a popular Government, depending upon popular influence, and popular influence can be brought to bear upon the Government. If they have this power and do not exert it, what a fearful account must professors of religion render to the great God, the Judge of all, to Christ, the Prince of Peace, at the last day. (Hear, hear.)

I might extend these remarks much further, but I beg pardon for detaining you so long. Most cheerfully do I now give place to those who are better able to tell you what is doing in various parts of the world for this holy cause. But before I sit down, permit me just to say a word respecting that apostle of peace, Mr. William Ladd, who has been alluded to in the Report. He has devoted his talents, which are not small, and his heart, which

is very large, and his property, which is very considerable—he has devoted all to this cause. Hearing that I was expected to visit England, he came in an inclement season of the year, about 100 miles, for the express purpose of seeing me, and exhorting me to do whatever I could here and everywhere else, to promote it. (Hear, hear.) I have thought it but a bare act of justice to say, that this distinguished philanthropist, this friend of his country, of my country, of your country, and of the world, is thus co-operating with you day and night, and devoting his all to the promotion of permanent and universal peace. (Cheers.)

HENRY BARNARD, Esq. (Representative of the Connecticut Peace Society, in America, to the London Peace Society,) then rose to address the meeting, and was received with applause. He said—

“It is a matter of great pleasure to me that the Resolution which has been read, was presented by my honored and reverend friend from America, and I rejoice that his remarks will relieve me from the necessity of saying much in seconding that Resolution. Although I see not a familiar face in the whole of this audience, yet I do not feel myself a stranger here. (Hear, hear.) Assembled in this temple, consecrated to the Prince of Peace—presided over by one who ministers from the altar of peace—surrounded by those who are engaged, like their brethren across the waters, in promoting, not a local, not a transient, but a universal and permanent peace—I feel that I have a right to consider myself as addressing an assembly of friends. (Cheers.) A few days ago, when I found myself hurried along one of your thoroughfares, surrounded, as it appeared to me, by a wilderness of men, I felt myself as much alone as though I had been in the centre of one of my country’s Western *prairies*; but, led by my good star into Exeter Hall, I felt that there were pulses beating in unison with my own.—It struck me, that could an inhabitant of a world which had never been visited by the desolation of war—whose cities had never suffered by the sack or the siege—whose harvest fields had never been desolated with fire—whose plains had never groaned beneath heaps of slain—a world over which the demon of war had never strode—be present at your religious anniversaries he surely would rejoice at what was doing to ameliorate the condition of suffering humanity all over the world. He must rejoice to see what is doing to circulate the Bible, to translate it into the various tongues of men—to send tracts into every hamlet—to promote education—to stay the progress of intemperance—and to carry on other great benevolent operations. All this he would rejoice to learn. But when that stranger should be informed that humanity had bled and writhed under the scourge of war since the beginning of time—that there had been offered up on its altars victims enough to outnumber twenty-five times the present population of our earth—that, could the blood which had

been shed on the battle fields, be poured out at once upon the earth, it would almost realize the vision of the Apocalypse, when the mighty angel poured out the vials of the wrath of God upon the rivers and fountains of water, converting them into blood—that a single war would suspend or defeat the operations of the various religious and benevolent Societies of the day—that it would drag in its train of evils, intemperance, and infidelity—and that the practice of war by nations who profess the religion of peace, is one of the most formidable obstacles which missionaries encounter—the stranger, when informed of all this, would ask, What has been done to arrest the evil? Surely these great assemblies which meet day after day in Exeter-Hall, must have done something for this object—must have poured of their abundance into the treasury to of the Peace Society, to strengthen its arm, and further its efforts to dry up this fountain of blood, and to heal the wounds that war has inflicted, and is inflicting on humanity? Or if the active exertions of Christians have been wanting, at least their united prayers must have gone up to heaven, that God in his mercy would drive the demon of war from our earth. (Hear, hear, hear.) He must hear with much surprise and sorrow that little or nothing of all this has been done. He would learn with surprise, I think, that the spirit of the resolution which has been presented by my Reverend friend had not been, heretofore, adopted by the Christians of any country. Shall these things be always so? Will not Christians, Philanthropists, and Patriots, of whatever name or of whatever country, unite to do something to promote universal and permanent peace? I feel assured that much will be done. I read it in the evidences that are scattered all over the world. I read it in the genius of the times. I know that in my own country an effort is now making which will do much even in our life-time to put an end to the desolations of war. The object of the friends of peace there, is to concentrate the feeling which already exists among us—impotent, because it is scattered. I wish that public opinion should gather itself like one of our own rivers, that collects its waters from afar, and then sweeps in an irresistible current to the ocean. I wish that the public opinion of England and America on this subject may be thus united, and form a current like that of our own Ohio and Missouri, which will sweep away the sophistries of rulers, the pretences of ambition, and the prejudices and ignorance of those on whom the evils of war principally fall. If we will do our duty—strive to promote, each in his own sphere, Peace—demonstrate the absurdity of war as the arbiter of nations—show to the people that they have nothing to gain by it, (and the people are making their voice heard in the Council Chambers of the nations (Hear, hear)—enlist the Christian ministry in this cause, and religion is too much interested in its triumph not to lend it her aid; if we will individually do our duty—if we will combine our strength into an organized mass, we can, not only hold ourselves, but our



Government back, from war. Believing that the commercial spirit of the age, to which my reverend friend alluded, is a pacific spirit—seeing that a decent respect to the opinion of the world compels even now a resort to diplomacy before war can be determined on—believing that most wars, for their avowed object, have been a series of political blunders—and, above all, feeling that the sure word of prophecy will not fail—thus feeling and thus believing, I am confident that the cause of universal and permanent peace will advance with the strength of truth; and, finally, that at no distant day, if we but do our duty, triumph, and gloriously triumph. (Hear, hear.) Let the friends of peace, then, here and elsewhere, encourage each other in their labors, in the face of opposition, and in spite of the apathy of those who should be with us heart and hand. Let us go on. We may do nothing more than collect the materials and lay the foundation of this Temple of Peace; but it will assuredly arise,—noiseless and without the sound of the hammer, like the first Temple, it may be; but it will assuredly rise, and its Heaven-lit spire will be hailed by the nations of the earth as the re-appearing of the star of Bethlehem. And if the first announcement of the great principle of our Society, “Peace on earth,” was hailed with the songs of celestial spirits, how will its final triumph be celebrated! What anthems of gladness will roll through the heavens!—How the morning stars will sing together, and all the sons of God shout for joy! (Cheers.)

Mr. B. Concluded with seconding the resolution very cordially.

We trust that the Peace Societies of England, France, Switzerland, and America, will establish soon a regular interchange of opinions, feelings, encouragement and influence, by means of delegates representing each other, as well as by a regular and efficient correspondence. The objects of Peace Societies are such as to render such an interchange especially important and proper. Will the expense be too great to be borne? Recently, we remember, that some persons thought that the United States could afford to expend millions to sustain the character of the United States for fighting; and some persons in France thought that France could afford to spend as much more to sustain her character. When war is the theme, there is money enough. But change the subject to peace—O, then there is no money!—Christians, is it so?

The Rev. THOMAS TIMPSON said: I feel, Sir, considerable difficulty in accounting for the tone and terms of the motion which I hold in my hand, for it seems to imply a reflection upon the Christian ministry of Britain. Now I think that this is in a great de-

gree undeserved. I received a letter this morning, and looking at the seal I found the motto to be, "Diffuse knowledge." Now, Sir, I am persuaded that until that motto is practically adopted by this Society, reflection upon the ministers of the Gospel in Britain is unmerited.\* If I were to suggest any alteration in this resolution, it would be on the ground that our Chairman at the commencement of the meeting, who is with myself and the first two speakers a member of the Congregational Board of London, be requested to submit the principles of this Society to our Congregational Board; and from what I know of the principles of my respected friend Dr. Pye Smith, and the principles of my Rev. brethren who moved and seconded the first Resolution, I am persuaded it would have their cordial sanction, as it will have mine. When, however, I reflect that in America they have 700 religious newspapers circulating through the land, and that we in Britain have but four, I do not wonder the preachers in New England should take up this subject, which has been brought so frequently before them, and pressed so powerfully upon their attention.† Let knowledge be diffused, relating to this Society, and I dare pledge my honor that every devoted minister of the Gospel will welcome, will cordially support, will recommend its principles. (Hear, hear.)

Looking round this meeting, Mr. Chairman, my eye caught a little boy, apparently about nine years of age. He appeared to have been brought hither by his mother. Now, Sir, the appearance of that child led my mind back to a meeting very different from this; a meeting to which a father brought his child, nine years of age, there to swear, on the altar of Jupiter, eternal enmity to the Romans. I thought this mother had brought her little boy, not to the temple of Jupiter, but to the temple of God, to vow, not enmity, but love, eternal love, to every son of man. I would that every mother, and every father, having a son nine years of age, should do the same. If mothers take up intelligently the principles of the Peace Society, and train their children up in these principles, then we should gain a triumph indeed. (Hear, hear.)

My respected brother who seconded the first Resolution, referred to a national emblem; perhaps he does not know there was one prepared and engraved nearly twenty years ago. It represented Britannia with the emblems of Peace and Victory, resting not upon a shield but upon a rock, pointing to the Bible, and re-

\* The Committee of the Peace Society about four years since presented a set of their tracts to most if not to all the ministers of the Dissenting congregations in London and its vicinity, accompanied with a letter inviting the attention of the minister to the subject. This simple statement of a fact, acquits the Committee of the charge preferred against them by the Rev. T. Simpson.

† This speaker is mistaken in supposing that the subject has been, by the newspapers, urged upon the attention of the preachers in New England.—*Ed. Advocate.*

commending it to a group around her, emblematical of all nations. This, Sir, if it could be adopted, would indeed be worthy of our country. But, Sir, I am persuaded there have been remarks made this evening which are not fully warranted. There seems to have been a tone either of surprise or regret that the principles of this Society are not making greater progress. What are our Bible Societies? What are our Missionary Societies? What are our Tract Societies? What are our School Societies? What are our Temperance Societies? These are, through the length and the breadth of the world, reading lectures, preaching lectures, and inculcating lectures of peace; and if the principles of this Society are universally to prevail, (and I have no doubt they are, because Inspiration has declared that of the increase of the government and of the peace of the Prince of Peace there shall be no end,) let Bible Societies, Missions, and Scriptural education, be supported, Sabbath Schools maintained, Temperance Societies encouraged; and I would, in connexion with these, recommend what has already been recommended this evening, that Lecturers should go through the country, and recommend the steady adoption of its principles. Conversing, on last Lord's day evening with a young friend from Preston, he said, "I shall never forget, as long as I live, the impression produced on my mind by the lectures of the Secretary of the Peace Society of London." (Hear, hear, hear.) "I shall never forget," said he, "the influence of the lectures of Mr. Hargreaves, the Secretary of this Society, on my mind." Now if this be the case with regard to one, why not with regard to many? and in connexion with the other means and institutions which I have mentioned, I recommend that Lecturers be employed, especially in all the great commercial towns of the kingdom. This Resolution, however, refers particularly to the churches, and I would that the Secretary should devise some plan to apply to the several evangelical ministers in London, for the decided expression of their opinion as to the Peace Society. Is it possible that they should do otherwise than entertain it, they who worship the God of Peace, who believe in the Prince of Peace, who preach the Gospel of Peace, who are themselves the ministers of Peace? It cannot be. While they admit the inspiration of the Holy Volume, it cannot be that they should refuse to express their cordial and decided approbation of the principles of this Society.

The Rev. JOSEPH BELCHER.—Mr. Chairman, ladies and gentlemen:—We have heard, this evening, a good deal about peace. Now I am, with your permission, going to say a few words in favor of war. (Hear, hear.) I hope I shall not give offence; I don't think I differ a very great deal from the speakers that have gone before me, and yet I think that something should be heard on the other side. If I understand the character of the Peace Society at all, Sir, and I think I do, it is a War Society.

I think its design is to make war against murder and bloodshed in every possible form (laughter); in fact, Sir, I rejoice in the war-like character of the present time altogether, for never since the Apostolic age has there been such a stirring, bustling, successful war against ignorance, idolatry, intemperance, slavery, bigotry, and every thing that is bad, as there is at the present moment. (Hear, hear.) Our friends from the United States of America, who have been introduced to us, have come over to England on purpose to declare war against the disunion and division of Christians; and you are met together to-night to do all you can to remove from each other's minds every principle that is adverse to the happiness of man. Now, Sir, I hold that we should not only send lecturers into the world to declare war against murder and bloodshed, but that we should produce agitation in every company into which we go. (Hear, hear.) I have no objection to see individuals laugh when they hear war declared against war, because I know very well that if they will only let us for a few moments use the weapon of war from the inspired volume, the sword of the Spirit, and you know the Bible is a war-like book, we shall very soon destroy their opposition to our measures. Now, Sir, I hope that all the little boys, and all the children, will promise in this house of the living God, that they will go forth to war against all that is unholy. When my Rev. friend who spoke last referred to the little boy who was brought many years ago to swear enmity to the Romans, I was reminded of a little girl, the daughter of the esteemed and celebrated Dr. Doddridge, who said that every body loved her, and when asked by her father why this was the case, she said she could not tell, she was sure, unless it was that she loved every body. Now, Sir, all we want, is, that we should love every one, and then we may challenge the councils of hell themselves to raise war in the world. Now, Sir, as this meeting is drawing to a close, I take the liberty of reminding our friends who are going away, that we want the sinews of war—that we want money. It was said of the celebrated William Pitt, once the Premier of England, that he had always difficulty in carrying money bills. Now we have not so much difficulty as we might have expected on many accounts, and yet the money bills we carry are seldom so large as they should be. (Laughter.)

The Rev. J. W. WAYNE, Secretary to the Hitchen Auxiliary Peace Society, next addressed the meeting as follows:—Sir, my only object in speaking to-night is to invite the ladies to join in extending the principles of this Society. It is not very customary to take up the thread of a speech delivered twelve months ago, but I recollect last year appealing to the ladies, and I recollect some of them saying,—“We will try what can be done with regard to forming an auxiliary.” Now, what I wish to know, Sir, is, whether a female auxiliary has been formed for London and

its vicinity— I might, perhaps, be permitted to ask the representative of the Peace Society in America if they have any such Society? [H. Barnard, Esq., from America, said he was not aware of the existence of such a society in America.]<sup>\*</sup> Then, Sir, I think this an additional argument why the ladies of this country should set the example to the ladies in America, and that the ladies in this metropolis should set the example to the ladies throughout the country. There is something very delightful in the idea of woman taking from the hand of wrangling man the firebrand of war, and gently placing in its stead the olive branch of peace—and will you not come forward to this great and good work? You are not backward with regard to any other Society. I am sure I am addressing collectors of Bible and Missionary Societies. Will you, to use an Irishman's expression, be backward in coming forward in this very good cause? (Hear, hear, and laughter.) Now I hope that to-night the ladies here will not separate without just forming themselves into a little knot, and talk over the business a minute or two, and just fix the time and place, when and where they shall meet again, to form the nucleus for the Female Auxiliary Peace Society of London and its vicinity. (Hear, hear.) Whenever the females are engaged—I flatter not—but whenever they are engaged in any cause, that cause must prosper. It has been remarked at another meeting, by a reverend friend of mine, that with regard to any cause of morality and religion, where female influence is withheld, it cannot be expected that that cause should prosper much; and where female influence is exerted, nothing on earth can resist its moral power.

The Rev. GEORGE EVANS (of Mile End) said—I have come here, Mr. Chairman, in order to perform what I consider to be an act of gratitude. When I last appeared on these boards, I invited some member or Secretary to visit us in the East of London, for the purpose of informing us concerning the principles of this Society. Some time afterwards an individual came into our neighborhood to lecture. We collected some 500 or 600 friends together. Now, Sir, I feel very grateful to those gentlemen who were kind enough to induce that individual to visit us. Mr. Chairman, I beg to call to your recollection the case of a little boy who was requested to mention the first letter of the alphabet. He was silent; he was urged to do so—he was still silent. On being called upon to explain his conduct, “Why,” said he, “I feel some difficulty—I am apprehensive if you get me to say A, you will want me to say B, and then you will go to C, and so get me to go through the whole alphabet.” (Laughter.) Now that is my case. You sent a good man to Mile End to lecture, and we heard a great deal about the horrors of war; and the people, as they went away from the meeting, and as I met them afterwards, all

\* The Ladies' Essex Co. Olive Branch Circle (Mass.) was formed in 1834.

said, " Well, really, war is a very horrible thing—a very horrible thing indeed." But the people have taken it into their heads that many things that are very horrible are very necessary.

I am most anxious that you should make the principles of this Society known; they are either good principles or they are not. If they are not good, the sooner you abandon them the better; but if they are good, why not make them known? There is our friend Mr. Hargreaves—I heard him lecture at Margate, and at Ramsgate, and a better lecturer I never heard in all my life (Hear, hear, and laughter); and I now publicly invite him to come down to our neighborhood.

Mr. HARGREAVES.—When, when?

Mr. EVANS.—Name your own time,—however, we can settle that at your own convenience. Well, ladies and gentlemen, we have now, at this late hour, entered into something like business, and our friend Mr. Hargreaves has engaged to deliver a lecture at Mile End. I will engage to get 1200 people to listen to him; I will go all round the neighborhood in order to get him a full house.

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#### ARTICLE IV.

#### CRITICAL NOTICES.

BY THE EDITOR.

*A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D. D. and James Matheson, D. D. In two Volumes, 12mo. New York: Harper & Brothers, 1835.*

THE general design of this narrative seems to be, to make America known to Great Britain, and also known to herself. So far as it depended on the authors, we think the design well accomplished. We say, to make *America* known;—the principal purpose of the authors is to give the results of their inquiries concerning the *religious* condition of America, but they have by no means overlooked other topics. The book abounds with interesting descriptions of natural scenery—with incidents illustrating American society and manners—with statistical and other information in regard to education, colleges, schools, &c.—with reflections upon our political condition, and its tendencies;—in a